

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Thursday, August 30. 1705.

FORCED by the Importunity of Argument, and the Prodigious Assurance of the Party, who Rail and Clamour at the Advances made towards our General Peace, by the Sincere Application of the Government, and the Genuine Appearance of Moderation in this Kingdom, I think I brought it to a most Rational Conclusion,

That for a Man, who himself *abhors* the Church of *England*, as now Establish'd, on *Revolution Principles*, to undertake the Defence of her, must have something Preposterous, and Inconsistent in it, or something Mysterious and Dangerous; which being Concealed under the Gloss and Colour of the Church of *England*, the Publick Good, and such like Specious Pretences, has a Figurative Signification, known only to those who have the *Watch Word* of the Party, in which something is meant, which is not Express'd; and the Ambiguity of the Phrase leaves room both to Deceive the People, and yet to answer the End.

From whence, according to the most Genuine Explication, which from the Nature and Circumstances of Things, can be Collected; I think I do Mr. L——ly no harm, if having Diligently Enquir'd what he means by the Church, and the Church of *England*, so often express'd in his Writings, I cannot find it tolerably rational to believe, he can mean, or would be understood to mean any Church, but that of which he professes himself a Member, *viz.* The *Abdicated Church* of *England*; the Members of which adhering firm to their Loyalty, *as they call it*, to King *James*, refuse to Swear Allegiance to the present Government *in State*, or to Conform to the present Establishment *in the Church*; that, according to Mr. *Dodwell*, hold the Church of *England* to be Schismatical, under the Damning Sin of Apostacy, and all her Members Perjur'd Revolters, both from their Religion and their Sovereign.

Nor is this merely an Objection against the Person of this *Church Defender*, for the
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Man makes no Difference in the Argument; but the Wideness of the Method taken in his reasoning, Drives us by force to Consider the Meaning; and the Exposition is to be found in the Person, his Principle being *Non-Juring*, and consequently Disowning the present Establishment of the Church of *England*, 'tis natural to Examine who he means by the Church, and this thought, like the Modern Systems of Philosophy, *which explain all the Inconsistencies of the Old*, Expounds all the Mysteries of a *Jacobite* Defending the Constitution, *Papists* and *Non-Jurant* Clergymen, the Church. The Business is, that by the Church of *England*, these Gentlemen mean the *Jacobite Church*, the Church of *England*, as it was Establish'd under a *Popish* Prince.

Of this Church of *England*, what Mr. L——ly says, may be True, in his Sense, that with small Allowances, there may be a Union between it, and the *French Papist*; but that all Endeavours Possible have been used to bring her to Union with the *Dissenters*, and it is found Impracticable, *Regale and Pontificat*, P. 241. 250. 256.——Of this Church, it may be he means, that she would Sacrifice her Ceremonies to the Scruples of the *Dissenters*, and has often offer'd it in vain, tho' the *Dissenters* know nothing of it; and of this Church he must be thought to speak, when he Treats of the Divine Right of Government being profess'd by it.

Concurring with this Construction, is the Principle he now goes upon, of proving that Right of Government to be Inherent in the Person of the Monarch.

If I do Mr. L——ly any wrong in this, I shall readily do him right, when he shall give the World, for 'tis below him to do it to this Paper, a Genuine and fair Answer to the following Questions, which I think seem very Natural in this Case.

1. What can he, or any Man mean, by arguing the Divine Right of Monarchical Government, but to Invalidate the present Title of the Queen?

3. What can he, or any Man mean, by proving the Queen's Title by Inheritance, *Her Majesty's Brother, as they call him, being yet Alive*, but to Embarrass and Encumber the Crown, Dishonour the Queen, and Debauch the People?

3. What can a Proposal to Reconcile the Church of *England*, and the Church of *France* mean, but to prepare the People to submit to the approaching Title of the Race of *King James*, and make *French* Popery familiar to them?

4. Whether it be not a most horrid Affront to the Church of *England*, to suggest, that it is more feasible for her to Unite with the Church of *France*, than with the *Protestant Dissenters*, tho' the latter Subscribe to 36 of her 39 Articles?

These Questions Seriously and Calmly answer'd, would put the Matter upon a right foot, and the Reasons of Mr. L——ly's appearing in Print, would be plain and easily understood; the Dishonour of the Church, for being Defended by a Man of such Principles, will be taken off; and whenever this Gentleman talks of the Church of *England*, must be understood of that Church, which rejects the present Government.

No wonder he finds it easie for these People to reconcile themselves to the Church of *Rome*; no wonder he finds it impossible to Reconcile the *Dissenters* to this Church; no wonder all the present Settlement of the Government, either in Church or State, cannot be Reconcil'd to this Gentleman's Scheme.

From hence another Mystery may also be Unfolded, viz. *The Danger of the Church*; that Preposterous Cry, can no way be so well Explain'd, as by Enquiring what Church it is that is in Danger, and believing it to be meant of the Church of *England*, which we are now talking of, the Matter is plain enough, and I hope 'tis true. The *Jacobite* Church of *England*, is certainly in Danger; in Danger to remain in the same Abdicated State, in which it now stands, or perhaps to Vanish quite out of the World.

These Gentlemen may justly cry out, *The Church is in Danger*, as they understand the Church; and that the *Whigs* and *Dissenters*, are the People they are in Danger from. Nor is their Slander on the Government severe in this Case, for without doubt, this Church of *England*, is in Danger from the Government; it would be bad with the Government, and with all of us, if it were not so.

The Noise of the Queen and the Bishops Joyning with the *Presbyterians* to pull down the Church, may be Reconcil'd upon this Foot ; it shall be readily own'd, and I hope always be True, that they are all United to pull Down *this Church*, or rather to keep 'em Down, *for we thank God they are pull'd down already*; and there is no wonder that they cry out of Danger, for they are certainly in a Desperate Case, as to any possibility of retrieving themselves.

Nor is it any Mystery why this Church of *England*, in *Nubibus*, should blend her Interest and Concern with the real Church, and Conceal her self under the Ambiguity of a General Term, **THE CHURCH**; for by that means she brings into the Quarrel the Real Church of *England*, even without her own Consent, and Amuses the Ignorant People with a Clamour, which really they would have no Shadow of Discontent about; nor have they any reason to do otherwise, would they but Distinguish between a Real and an Imaginary Church, in which Case the Danger would appear.

Nothing is more plain to me, than that the High Churchmen are ignorantly drawn into the Clamour at the Government, as a Snare; not to ruin them singly, but to embroil them with the Rest of the Nation, in order to trouble the Waters, that these subtle Anglers may Fish in them.

To have a Union either of Interest, Charity, or Parties, must be the most absolutely Destructive thing to the *Jacobite* Party that can happen; while it lasts they are entirely foreclos'd, their only Hope consists in forming a Breach, if possible, among us; and the Methods taken to do this, are the only Engines to which we owe the Invidious Title of High and Low Church; by which unhappy Distinctions the Rage and Malice of the Party is continued and increased.

This is still more plain in farther examining the first of the 4 Queries, propounded in the Beginning of this Paper, viz. the starting now, the old Antiquated long since demolish'd Doctrine of Divine Right.

Nothing is more certain, than that this Doctrine of *Jure Divino*, and that of *Passive Obedience*, which is his Hand-maid and Attendant, was trampled upon by those very Gentlemen of the Church, when their

Eyes were opened to the Delusion; and that Cheat acknowledg'd by them that had been drawn into it, with due Testimony given to all its Absurdities, Contradictions, Cavities, and Deceits.

It is of too recent Memory to need, that I should go back to particulars; I shall only add what in its time, *I shall be more particular in*; that the Church of *England*, in this, did no more than give Testimony to the General Practice of Ages, both in this and all Nations of the World; who by innumerable Examples have declar'd it a Law of Nature, as well as Nations; and have on all Occasions pursu'd it; that when Princes break the Compacts of Government, Tyrannize and Oppress their Subjects, God by the Hands of those Subjects have thought fit to disengage the Distressed Country from the Cruelty and Encroachment of their Princes, and Deposing and Disarming them as Monsters, and Wild Beasts, has placed other Princes, whether of the Line, or no, to govern in their stead.

I say the less to this here, because I am preparing a due Measure of Reproof for a Notion so absurd, as this; in which I make no doubt to leave no room for any reply, but such as shall be built upon the weak Foundation of Cavil and Evasion.

As the Church of *England*, and the whole Nation, wisely threw off, in the Revolution, all the Chains and Fetters, which the Promoters of these Absurdities in Doctrine, had bound upon us and our Posterity, and erected the *English* Monarchy, upon the Foundation of Parliamentary Limitations; so the reviewing the Doctrine of Divine Right, can in my weak Opinion, have no other Foundation, or Design; but to render the Revolution abortive in all its Consequences, and the Queen's Title to the Crown of *England* among them.

If the Doctrine of Divine Right be true, the Queen can have no Title to the Crown of *England*, the Prince of *Wales*, *Whom now they call King*, being Legitimate, and yet alive; and I must confess, it seems to me something strange, that any Man should have the Face, thus obliquely to Dispute the Queen's Title to the Crown, and the wonderful Moderation of Her Majesty, and the Government is very particularly visible in bearing it.

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Her Majesties Title to the Crown of this Realm, is particularly solid, in that it stands upon the Foundation of Parliamentary Authority, whose Title to limit the Succession of the Crown, has never yet admitted any legal Dispute; has been own'd by our Kings themselves, and in them by all the Nations of Europe.

To set up the Doctrine of Divine Right, is to supersede the Conclusive Right of Parliament, to Declare they have nothing to do to appoint who shall, or shall not Reign over us; and whether can this run but to the Queen? Since could they but take away the Legal Power of Parliamentary Limitation, the Revolution drops of Course; and what foot Her Majesty would then stand on, as to Title, all Men may guess.

Surely in vain is the Net spread in the sight of any Bird, says Solomon: In vain must so open a Snare be laid for this Nation, the shortest sighted Politician in the World, must be able to see thro' this; and he that will not must be wilfully Blind; the Bait here will not cover the Hook by a great way; the Gulph into which the Nation must fall, if this Doctrine prevails, is so deep, and so open, that as Cotton says of Elden-hole in Derbyshire, he that looks into it, and can keep his Hair from lifting off his Hat, must certainly have a Periwig on his Head, or no Sense in it.

Deposing the Queen, Restoring a Popish Prince, Unraveling the Revolution, Dissolving Toleration, blowing up the Laws, Absolute Subjection, Dispensing Authority, these are but some of those Legion of Devils that would Overspread this Nation.

And yet these Men have the face to plead that all this is in Defence of the Church of England, all this is mov'd to prevent the Danger of the Church, all mov'd to bring the Church of England to a State of Security.

Unhappy Church that cannot be Secur'd or Establish'd without this Cloud of Terrors, breaking over thy Head! that must have a Protestant Queen Deposed, and a Popish King Restored and Erected to Preserve and Defend them!

But all this is still reconciled by enqui-

ring what Church we mean, for which I refer again to Mr. L—y's Proposal, in his *Reg. and Pont.* where he had brought the Church of England, and the Gallican Church of Rome to so near a Conjunction, that with a small *Hocus Iocus*, a *Hey Fingo*, Sirs, or a quick Turn, a Stranger will not be able to know one from t'other, a *Legerdelangue*, which the Church of England is very much obliged to him for.

ERRATA.

THE Reader is Desir'd to Correct the following Errors of the Press, in the *Review*, Numb. 74. P. 300. Col. 1. Line 20. for *Ideas* read *Ideots*. *ibid.* Line 21. for *is* Knaves read *as* Knaves. *ibid.* Line 9. for *an* read *and*.

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